

THE  
**Trinitarian Scheme**  
OF  
**RELIGION,**  
CONCERNING  
**Almighty God;**  
And MANKIND,

Considered both before and after the (pre-  
tended) *Fall*: With **NOTES** there-  
upon; which **Notes** contain also the  
*Unitarian* Scheme.

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Continued from page 1

1870

Alfred Goddard

Called on me at my residence (at

100 N. 1st St. N. Y. City

and was very kind to call on me

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# The *Trinitarian* Scheme of Religion concerning Almighty God; and Mankind, considered both before and after the (pretended) *Fall*: with *Notes* thereupon; which *Notes* contain also the *Unitarian* Scheme.

## Of the Blessed Trinity.

“ **T**HERE are Three *Divine*  
 “ Persons, an Almighty Fa-  
 “ ther, an Almighty Son, an  
 “ Almighty Spirit distinct  
 “ from both, who are jointly  
 “ *Creators* of all other, both  
 “ Persons and Things. They are so many  
 “ distinct *Souls* and *Spirits*, indued each of  
 “ them with his own *Proper* and *Personal*  
 “ Understanding, Will, and Power of Acti-  
 “ on. Each of them is an absolutely Perfect  
 “ and All-sufficient Being; and *single* and *by*  
 “ *himself* a God. Yet all of them together  
 “ are but one God.

### The Notes.

There is a most Holy, most Wise, most Good and Almighty *Person*, who is over all, from everlasting to everlasting; the Maker of the Universe; the Fountain of Good to all other Beings, every where present. Who with respect to the Creation of the World, and his Adoption of all Good Men, is pleased to permit himself to be called *the Father*.

But with respect to his Sovereign Dominion and Power above all, He is usually designed by the Name or Word **GOD**.

There neither is nor can be more than one such Person.

Because He is All-sufficient for himself, and for whatsoever He shall please to make; He had (thereby) within himself a most *Determining* and *Certain* Cause why he should neither *beget* nor *make* another or others *equal to Himself*, but only Subordinate and Dependent Beings, for Objects and Exercises of his Goodness. More such *Persons* or *Beings* as Himself, He knew must be as needless and useless, as himself is absolutely and indispensably necessary. For if He is *truly* All-sufficient, they must (for that reason) be *altogether* superfluous, both to him and to his Creatures.

Nor can we suppose more than one such Person, without supposing an *Infinity* of them. For whatsoever, either *Rational Nature*, or *Natural* and *Necessary Cause*, may be feigned; why the Universal Father should beget or make another, or others, *equal to Himself*.

the same (whether Motive or Cause) must also dispose that other, or those other Persons, to *beget* or *make* their Equal or Equals, and so onwards till there were an Infinity of Divine Persons.

The Nature therefore of the thing *demonstratively* shows, that a stop is necessarily made at one Divine, that is, one Infinite and All-sufficient Person.

### Of the Eternity of the Trinity.

“ **A**S to the Duration, Eternity or Life of the Blessed Trinity, the Trinity possesses Eternal Life *all at once*.

“ To all other Beings, Time is a Flux or Succession; that of it which was, now is not; and that which now is, shall immediately give place to what is coming. It was once true of all other Beings but the Trinity, that they *were*, *are* and *shall be*; but to the Trinity there is neither past, nor to come, but whole Time or all Eternity is *now*. To the Trinity *from everlasting to everlasting*, is but one undivided *Instant* or *Moment*; for the Trinity *is*, we may not say *it was*, or *it shall be*.

#### The Notes.

This Divinity is wholly borrowed from the *Platonists*; from whom the Modern Doctrines of the Trinity, and of the *Mystical* Properties and Attributes thereof, have been learned by those, who *among them-*

*selves* go by the Names of *Orthodox* and *Catholic*. The Trinity, or God, say they, possesses Eternal Life *all at once*; He *is*, we may not say He *was*, or He *shall be*. In direct opposition to this *whimsical* Paradox, St. John has defined God to be *Him which WAS, which IS, and which SHALL BE*, or *is to come*, Rev. 1. 4.

We say therefore, 'tis one of the Divine Perfections (not an Imperfection) that God *IS, WAS and SHALL BE*. He hath carried, and shall carry all Perfections into all the Successions and Periods of Time: when He *WAS*, he was no less perfect than now that he *IS*; nor is He now less perfect than he shall be when he *SHALL BE*.

They tell us, we must not say, *God WAS*; that is, to please them, we must turn *Atheists*, by saying *he WAS NOT*; for of necessity we must say one of the two, either that He *was*, or that He *was not*; there being no middle between these two, no more than there is between *He is*, and *He is not*.

### Of the Omnipresence and Infinity of the Trinity.

“ **N**OR are we to conceive of the Infinity, Immenstity or Omnipresence of the Trinity after a vulgar manner. For tho the Trinity is truly Infinite and Omnipresent, yet 'tis *whole* and *all* in any the least Point of Space.

“ The Trinity has *no Extension*, and yet it comprehends *all Distances*. The Tri-

nity is three such Persons, as that each of them reaches *our* and *through* all the World; and yet *all Three* are *laxly* and *largely accommodated* on the Point of a Needle. Not only so, but the right Faith is, the Trinity is *no where*, and yet 'tis *every-where*.



*The Notes.*

This is another Article of the new Platonick Divinity: God, or the Trinity, say they, is *whole and all* in the least point of Space; and tho he is *no where*, yet he is *every-where*. We say on the contrary (with St. Austin) what is *no where*, is *nothing*: therefore to speak as they do of God, is in words to affirm him, and in sense to deny him.

That God is *every-where* we are ready to demonstrate to them, from the Order and

Conservation of his *Works*, and from the Effects of his *Providence*, and from an hundred Passages of Holy Scripture. That he is *no where*, is incumbent on them to prove; which we are sure they can do by no *Reason*, nor by any *Authority*, but that of their Masters the Platonists.

*Every-where* and *no-where* are contradictory Terms; therefore if God is *every-where*, it must needs be false that he is *no-where*: else we cannot distinguish between Affirming and Denying; that is, between express Contradictions.

*Of the Simplicity of the Trinity.*

“ **T** Here is no less Mystery in the other Properties and Attributes of the Trinity. For God is one most simple uncompounded Being; yet He consists, or is made up of Three really distinct Minds, Beings, or Spirits; so really distinct and diverse, that one of them is not the other; nay, one is the Father, another his Son, the third a Spirit, as distinct from both, as they are from each other.

*The Notes.*

There is no mystery at all in any of the Properties or Attributes of God. They are no less clear in themselves; than they are evidently deduced from the Excellence of his Works, and the Methods of his Providence. The Mystery never lies in the Attribute or Property, but in the Addition made to it

by fanciful Men. As to that vulgar Aphorism, that God is a most simple and uncompounded Being, (from whence they have hammered the Property or Attribute of God's Simplicity, as they affect to speak) 'tis not only not true, but self-contradictory in the sense they use it. For, how is God most simple and uncompounded, if he consists or is made up (which is the very English of the word *compounded*) of distinct Beings, and divers and several Persons, none of which is the other? They may with the same Exactness of Grammar, and Propriety of Speech, say, a *Common-Council*, or a *Common-Hall*, is one most simple uncompounded Being; one is no more ridiculous than the other: for the Propriety of Speech, and Exactness of Truth, is as verily lost in *three*, as in *three hundred*, or *three thousand*.

*What is in God, is God.*

“ **F** OR the other Properties, 'tis the Orthodox and true Belief, that *whatsoever is in God, is God*. Nor only the Father is God, and the Son is God, and

“ the Holy Spirit is God; but whatsoever else is in God by way of Immanence; that also is God. So the Justice of God, is God; the Power of God, is God; the  
“ *Wisdom*

"Wisdom of God, is God; and so too is the Goodness of God.

"Yet we make not hereby, so many several Gods; because these and all other Properties of God, are not only the same with him, but *the same also with one another*. The Justice (for instance) of God differs not really from his Power and Mercy: and his Power and Mercy differ not, or are not really distinguish'd from his Wisdom, but are verily and identically the same with it, their distinction is only in our Conceive.

### The Notes.

See here another brace of *Mysteries*; *whatsoever is in God, is God*; and the Divine Properties or Attributes differ not, but are the same with one another.

The Reader may perhaps suspect, that when they speak after this *wild* fashion, they have some secret and reserved meaning, contrary to the usual Import of the Words, or a learned Sense contrary to the vulgar Signification of the Terms: but 'tis not so, they mean as they speak, and whole Volumes are written in Defence of these Follies.

But let us consider what they say; *Whatsoever is in God, is God*; the Justice (for instance) of God is God; and so also the other Properties and Attributes. As who should say, every Property of a Being or Nature is that very Being or Nature, of which 'tis only a Property. This is more monstrous than to say, a Part is the Whole, that very Whole of which 'tis only a Part. For a Property being somewhat less than an Integrating Part, because it may be away, or at least be dormant and unactive, without destruction of the Specifick Nature, or of the Person, an Integrating Part cannot; therefore 'tis more absurd to say, a Property, or

Attribute is that very Being or Nature to which it belongs, than to say, an Integrating Part is the Whole. Thus Body and Soul are Integrating Parts of Man; take away one of them, and he is no longer a Man, but a naked Spirit; and Rightship is an acknowledg'd Property of the Human Nature, and yet it may be dormant, or wholly away, and the Human Nature not be destroyed, but remain.

But they add, the Properties or Attributes of God are *the same with one another*, they differ only in our Conceive.

But why do they not tell us too, that God pardons Sinners by his Justice, and punishes them by his Mercy; that he made the World by his Eternity, and will judge it by his Immensity? For if Mercy and Justice, if Wisdom and Power, if Eternity and Omnipresence are the same, and differ only in our Conceive; then the Effects of any one of these Properties are not to be appropriated to that Attribute or Property, but must be equally and indifferently ascribed to all, or to any of the rest.

Thus unlucky are our Opposers, both at dividing and compounding; they divide what is most intimately the same, and they compound, unite and identify what are and ever must be diverse and different. That Unity of God (or that God is one) which should have been as carefully guarded as the very Belief of a God, they have divided, by introducing a Trinity of three equally All-mighty and All-sufficient Persons. And the Properties of the Divine Nature, to whose Distinction and Variety we must heedfully attend, if we will have any adequate Notion of God, or right Understanding of his Works and Providences, these they confound, by affirming they are the same. But let us go on to what remains:

What

*What we are to understand by the Son and Holy Ghost.*

" **G**OD is one substantial and most simple  
 " *Act*; yet we say also God is two  
 " substantial and really distinct *Acts*. The  
 " two substantial and immanent *Acts* in  
 " God, are *Understanding* and *Will*. For  
 " God most perfectly, understands himself,  
 " and also *willeth* (that is, loveth) him-  
 " self in the most perfect manner.

" But whatsoever understandeth, doth  
 " understand by *conceiving* an Image of the  
 " thing understood. Therefore God (as  
 " hath been said) understanding himself  
 " from all Eternity, conceived within him-  
 " self from all Eternity a most perfect  
 " Image of himself. Which Image thus  
 " conceived, and (as it were) generated or  
 " begotten by him, is called *the Son*. And  
 " this Image being in God, and a perfect  
 " Image of God, and *Eternal*, is God no less  
 " than the *Father*, by whom it was conceived  
 " or generated in the manner aforesaid;  
 " namely, by his understanding or appre-  
 " hending himself, and his own Perfections.

" But God also *willeth*, and that is another  
 " of the substantial immanent *Acts* that con-  
 " cur to the essentializing the Trinity. He *willeth*  
 " or loveth himself, and the most perfect  
 " Image of himself; and the Image *willeth*  
 " or loveth him. This *Mutual Love* of the  
 " Father, and the Image (or *Son*) is what  
 " is named the *Holy Ghost*. So that what  
 " things in Men are *Faculties*, *Actions* and  
 " *Properties*, in God we must understand  
 " them to be *Persons* and *Spirits*.

" Which is also farther both cleared and  
 " proved, by this Observation. The second  
 " Person, or *Son*, is the *Understanding* or  
 " Wisdom of God; not *Original Wisdom*, or  
 " *Understanding*, for that is the *Father*;  
 " but a *reflex Wisdom*, that is, the Wisdom  
 " which resulteth from the *Father's* under-  
 " standing himself, and his own Perfection-  
 " ons. The *Holy Spirit* (as hath been  
 " said) is the mutual, willing, Love and

" Power of *Original Wisdom*, and of the  
 " *Reflex Wisdom*.

*The Notes.*

This they pretend is that *Mystery* hid from  
*Angels and Generations*, but now made manifest  
 to the Disciples of *Athanasius*. There is no  
 Parallel for it in all either History or Na-  
 ture, but the Mysteries of the *Egyptians*.  
 For as the *Egyptians* were at prodigious  
 Cost, in making and setting up a great num-  
 ber of Images in and about their Temples,  
 by which *Hieroglyphicks*, or sacred Images,  
 they pretended to teach Men the Secrets of  
*Natural Philosophy*, and the Precepts of *Mor-*  
*ality*; but when they were ask'd to explain  
 the meaning of these *Hieroglyphicks*, they gave  
 a very mean and trifling Sense, or a Sense very  
 absurd and false. So after Trinitarians have  
 long amused their Disciples with Terms as  
 mystical as the *Egyptian Hieroglyphicks*, such  
 as *Trinity*, *Eternal Generation*, *Eternal Procession*,  
*three Infinite Persons* and but our God: Ask  
 them, *How can these things be*, and what do  
 you mean? They answer, our meaning only  
 is, God understands himself, and *willeth* (that  
 is, esteems and loves) himself. This is a very  
 mean and despicable Sense, to be couched  
 in such mysterious and surprising Terms: Why  
 do they affect to speak *sacramentally*, when they  
 might speak *soberly* and plainly?

But we would easily forgive them the  
 Folly of their Mysteries, if their *Hieroglyphick*  
*Language* were not as false and contradictory  
 as 'tis vain and trifling. For after they have  
 told us, that by *Son* and *Spirit*, they mean  
 nothing but God's Knowledge and Love of  
 himself; that the *Eternal Generation* (so much  
 talk'd of) is only God's *conceiving*, *under-*  
*standing*, or *apprehending* his own Perfection-  
 ons, and the *Procession* (which we are so  
 carefully to distinguish from the *Eternal Gen-*  
*eration*) is only the *Love* which proceeds from  
 God

God towards himself: after (I say) they have thus unriddled their *Mystery*, and of a *Mystery*, made it a very vulgar and ordinary piece of Knowledge; how absurd and monstrous is it to tell us, that this *Reflex Knowledge* which God hath of himself, and his *Love* or Esteem of himself, are *Persons* and *Spirits* really distinct from him?

One while the Second and Third Persons (so called) are only God's *knowing* himself, and *loving* himself; that is, they are only two *Acts* of his *Understanding* and *Will*. At the next turn, these two Acts, God's *Apprehending* himself, and *Estimating* himself, are metamorphosed into Two several *Spirits* and *Persons*; whereof one you must call the *Son*, and the other the *Holy Ghost*: Of one you must say, on pain of Damnation, He was *Conceived*, Generated or Begotten; of the other you must believe and say, under the same Penalty, He *proceeded*.

I say now, this is *Egyptian* all over; 'tis the very Genius and Spirit of the old Mystical *Hieroglyphicks*, that is to say, partly *Foolish*, and partly *False*. And to prove it, I need go no farther, than the *Understandings* and *Consciences* of all Reasonable Men; or even of every Individual Man, who hath not as much given up his *Reason* to Mother-*Church*, as the Good Man who would not believe his Eyes against his Dear Wife, had given up to her his *Senses*. To tell Men, that to *apprehend* one's self is a *Person*; and to love one's self, is another *Person* and *Spirit*; is (in effect) to ridicule Religion, and to scare from it all Men of free Sense.

I know not why the prophane *Will* was

esteemed an Atheist, for his saying, God by his Almighty Power can turn a *Tree* into a *Syllogism*; more than such may be justly suspected of Atheism, who say, an Action of the Divine *Understanding*, is an Infinite and Almighty *Person*, whom under pain of Damnation we must call the *Son* of God: And again, an Action of the Divine *Will* is another such *Person*, and him we must name the *Holy Ghost*? For the *Will* only turned a *Substance* into a *Thought*; and Trinitarians turn *Thoughts* into *Substances* and *Persons*. Did they alledge for these Mysteries, but the least colour of *Reason* or *Revelation*, we would hold our Tongues; but to be obliged to believe such things, without any pretence of *Revelation*, and contrary to all *Reason* and common *Sense*, this (I think) is what we owe to no sort of Men, of what colour soever they dye their Coats.

For my part I never think of these, whether *Dotages* or *Impossibilities*, without such an Inclination as I very hardly resist, of applying to our *Athanasian* Doctors, what *Cato* said of the *Roman Augurs* and *Aurispices*. I wonder, says *Cato*, that an *Augur* or *Aurispex*, can meet another of the same Profession, without their Laughing in one another's Faces. He knew their (pretended) Learning and Discipline, was the Religion established by Law; warranted by Custom and Prescription; and authorized by the Consent of Nations. For all that, 'twas a Cheat so gross and palpable, that he could not but admire, that the *Augurs* were such *stark Fools*, or such *perfect* Knaves, that (meeting) they could carry a grave Look upon one another.

### Of the Creation.

"IN the Fulness of Time, the before-  
described *Trinity* Created the World,  
and all things therein. Yet we are not to  
imagine, that the Three Divine Persons  
divided the Work among them, each of

"them taking a Part. Nor could every  
one of them Create the same things, be-  
cause a thing can be created but once.  
But according to that *Oeconomy*, as *Divines*  
speak (that is, the Domestick Order, or

"*Household*."

“ *Household-Government* : ) that is between the  
 “ Three Persons, it must be said and held,  
 “ that the Father is most properly the Crea-  
 “ tor, the Son the Redeemer, and the Spirit  
 “ the Sanctifier, of all Persons and Things.  
 “ So that when we say, the Trinity Crea-  
 “ ted Heaven and Earth, and all Things,  
 “ this is thereby intended; The Father  
 “ Created all things, by the Son, through the  
 “ Holy Ghost.

### The Notes.

The Father created all things by the Son, through the Holy Ghost.

I wish the Sages of the Party had thought fit plainly to tell us what they mean, by such an odd way of expressing themselves. But they have long since let the World know that all their care is to get Words; and for Meaning, they never think of it.

But the Father it seems is the Creator; nay, 'tis he that is properly the Creator: but then 'tis by the Son, and through the Holy Ghost. That is to say, the Father is not the Creator, much less is He properly the Creator, but the Son and Holy Ghost; and these two are jointly Creators. For if the Father created the World by the Son, and through the Holy Ghost; then the Father himself had no immediate Efficiency, or Hand in the Work, but only the Son and Holy Ghost; these were the true Creators of the World, and of all things. And besides that, the old Difficulty returns; namely, that the Son and Spirit divided the Work between them, each taking his part; or the same things must be created twice.

I know not how better to explain their Notion, of the Father's being most properly the Creator, than by saying, he was just so (according to them) the Creator of the World, as King Charles I. built the Royal Sovereign, or was the Builder of the Royal Sovereign. For we say that King built the Royal Sovereign, by the Master-Builder, through the Ship-Carpenter; that is, he built it not, he only ordered it to be built, the Master-

Shipwright (or Master-Builder) and the Ship-Carpenters were the Builders.

But if this be so, we are strangely misled by the Apostles Creed, which instructs us to say, that the Almighty Father is the Creator of Heaven and Earth, and is wholly silent of the great Mystery, that it was by the Son, and through the Holy Ghost. And the Scriptures do yet worse impose on us by an unheard-of Solecism and Impropriety, while they speak of these two (or three) pretended creating Persons, by the singular Pronouns I, HE, THOU, HIM, which in no Language are used, but only of one singular and particular Person.

They confound us yet more, if more can be, by telling us only (and so often) of the Creator, never of Creators, as Trinitarians would have us to speak. Gen. 6. 7. Jehovah said, I will destroy Man, whom I have made. Isa. 42. 5. HE that created the Heavens, HE that spread out the Earth, HE that giveth Breath unto the People. Nehem. 9. 6. THOU hast made the Heaven, the Heaven of Heavens, with all their Host; the Earth, and all things therein; the Sea, and all that is therein; and THOU preservest them all; and the Host of Heaven worshippeth THEE. This Text assures us there was no dividing the Work between two, or more Persons. It was one THOU who both created and preservest all things; and THEE, saith the Text, the Host of Heaven worshippeth, not YE, not THEM, not more Persons, but one only. Isa. 4. 28. The CREATOR of the Ends of the Earth fainteth not. Rom. 1. 25. Spread the Creature more than (Gr. besides) the CREATOR.

But what is not (really) found in Scripture for their purpose, Trinitarians know how to discover that 'tis there; which, with respect to the case before us, they do these two ways. First, by interpreting the Texts, which by Confession of their ablest Critics, speak of the new Creation, (or Renovation of the World from Idolatry, to the Knowledge of the one true God) which was by Christ, concerning the old Creation, (or



the making of Heaven and Earth ) which was by God. Secondly, They oft-times *boastfully* add the word or words that were wanting on their behalf, which they have

done in abundance of Contexts. But for both these Artifices (their Detection and their Confutation) I refer to the *brief History of the Unitarians.*

## Of Original Sin.

“ Soon after the Creation, *Adam*, the first Man, transgressing the Law given to him of not eating the forbidden Fruit; he thereby incurred the Penalty of Death, that was the Penalty annex'd to the Law, which he had violated. But, first, he incurred this Penalty, not only for himself, who was the *actual* and *real* Offender, but for his whole Posterity: God *imputing* to them, or *reckoning* to them his Offence, as if they had been the Doers of it. Secondly, We are to know, that in the word *Death* there is implied, not only what is naturally and commonly meant thereby, even the Separation of the Soul from the Body, and the Body's returning to Dust; but, first, such a Corruption and Depravation of our Faculties, that we are all born naturally averse from every good Word and Work, and inclined to Evil only, and to all kinds of Evil. Then all Temporal Calamities and Evils, to which human Life is subject; and finally, Eternal Damnation. All these are implied in the words of the Sanction, *The day thou eatest thereof, thou shalt die*; and they are by Divines commonly called the three Deaths, or the threefold Death, *Spiritual, Temporal and Eternal.*

“ But we mean not to say, that the word *Death* doth in its first or proper Signification, import all the abovesaid Evils. But it pleased God when He passed Sentence on *Adam*, to extend the Signification of that Word, which express'd and contained the Penalty of his Law.

“ 'Tis true, 'twould be cried out on, as most unjust among Men, to reckon or

“ impute the Transgression of a Father to his Children, and other Posterity; and much more, if they were punish'd for it in a far more extrem manner than is truly and indeed implied in the Penalty annex'd to the Law that was violated; that is, if the Word or Words of the Penalty were extended and strained beyond their proper and natural meaning. Yet these things cannot be unjust with God, because He can do no Unjustice; and the reason of that is, because *Things or Actions* are not just or unjust in themselves, or in their own Natures, but only as God, who hath all Authority and Power, either willeth and commandeth them, or (on the contrary) nulleth and forbiddeth them.

### The Notes.

This *Postulatum*, that Things or Actions are not just or unjust in themselves, or in their own Natures, but only as the Supreme Authority and Power (that is to say, GOD) shall please to will or nill them, to command or forbid them, is indeed necessary to the Defence of such Doctrines as these, that God doth arbitrarily impute the Sin of one Man to all Men; and that in punishing those whom he hath made guilty by his meer Will, he infinitely exceeds the true proper and natural Signification of the Words in the Sanction, that is, of the words of that part of his Law, which contain the Penalty of transgressing it. That *Postulatum* is so necessary to this Doctrine of Original Sin, that it must be owned, that the *Calvinists* have judged better, and spoke more consistently



sistently that their Opposers of some other Sects and Churches, who hold *Original Sin* as 'tis before described, and yet seem unwilling to allow of that only *Basis* on which (*Catholics* have rightly seen) it will stand; namely this, that Just and Unjust, Good and Evil, are only the Will and Prohibition of him that hath *Supream Power*. But as the *Populatum* is necessary to the Doctrine for which it was devised; so it as much destroys the *Eternal Rectitude and Holiness of God*, as the Doctrines in the foregoing Paragraphs, which have been already considered, overthrow the Unity, the Omnipresence, and other his Essential Perfections and Attributes.

It is horrible but to think that these Imputations on the most Holy God, are such, as would make up the *just Character of an Almighty Devil*. For if the Devil had *Supream Power*, what worse could he do, than *they* *sign* is done, by the Fountain it self of Rectitude and Holiness? Could he do worse than impute the Sin of *one Man* to *all Men*, and punish them for it, (*besides and beyond his own Sanction*) with an utter Inability to all that is good, *then* punish Inability (which was neither their Act nor Desert, and of which himself was the only cause) with *Eternal Damnation*?

Here many to help themselves a little, say, God saves *some* from this Ruine; he rescues his *Elect*, tho not from Sin and *Temporal* Death and Calamity, yet from *Eternal* Damnation; nay, bestows on them the unspeakable and everlasting Beatitudes of Heaven.

But this is no better than the other: For the highest Injustice to the far-greater number, is so far from being excused, by an *ungrounded Partiality* for a very few, that this latter may be truly called a *new and fresh Instance* or sort of Unjustice. Is it not *Partiality* and *Unjustice* too, to make a great number of Creatures of the same kind; and tho one deserves no more than another of them, either for Good or Evil; cherish one with whatsoever *Omnipotence* can do for him,

and burn against the other with *Wrath* eternal and insupportable?

But they say, God having all Authority and Power, what He *willeth* must needs be Law, that is to say, *Justice*; and what He *will*, or forbids, must be Transgression, that is to say, *Evil, Sin* and *Unjustice*. But from thence, it unavoidably follows, that the Devil wants nothing but *Supream Power* to legitimate all his Wickedness, and to change the nature of it from Wickedness to Goodness. If that Spirit had *Supream Power*, we must call him, as we now do, *GOD*, most Holy, most Just, most Righteous. And seeing God hath all Power and Authority, it would (on this Hypothesis) be in him *Righteous, Good* and *Praiseworthy*, if He were pleased to damn his most faithful Servants, to break the Covenant, and disappoint the Hopes of Life and Happiness, which he hath confirmed by his *Oath*; and (on the contrary) should think fit to save not only the most Godless and Impious Men, but the very Devils. These Consequences are unavoidable on the before-said Hypothesis, or Doctrine, that Things and Actions are not Good or Evil in themselves, but only by the Will of *Supream Power*; and they that *admit* of such Consequences, or cannot *decline* them, how can they be disputed with? But let us see what is the Doctrine of the *Unitarians* concerning the first Sin, or (pretended) Fall of *Adam*, and the Consequences thereof.

*What Unitarians teach concerning the Sin of Adam, and the Consequences thereon.*

WE say, when Almighty God had formed the *Protoplasts, Adam* and *Eve*, He forthwith declared them Proprietors and Lords of whatsoever is in the Earth or Seas. Gen. 1. 28. *Have Dominion*, saith God there to them, *over the Fish of the Sea, over the Fowl of the Air, and over every living thing that moveth on the Earth. And I have*

given you every Herb, ——— and every Tree. Adam having thus received from his unspeakable Maker, such Marks of his Favour, was admonish'd withal, that he must remember he is a *Creature*, and has received of another whatsoever he is, or hath. Notwithstanding thou hast to deal with such a Sovereign, as will not require of thee *unreasonable* or *troublesom* Testimonies of thy Regards and Respects to him. See, the whole World is before thee, and it is all given to thee; only in this Paradise there is one Fruit, the Fruit of the Tree of Knowledge, of that thou art not to eat. 'Tis the *Obedience* that thy Maker requires of thee; 'tis the only Trial his Goodness is pleas'd to make of thy Love and Duty to him. If thou breakest this Charge, the Penalty is, that thy Life presently departs from thee; *the day* thou eatest thereof, thou shalt die; that is, shalt return to Dust, from whence as much of thee as is visible, and as thou art yet aware of, was taken.

It cannot be denied that this was the most proper of all Trials, the most prudent of all Commands. Adam could not be forbid to commit *Adultery* or *Fornication*, there being but one Woman, and she also his Wife; or *Murder*, because he had too much occasion for *Evil*, and she for him, to entertain such Thoughts; or *Theft*, for all the World was theirs. But he was *thoroughly* tried by the Prohibition of the Tree of Knowledge, because of our natural Thirst of Knowledge, and the Ambition all have to be wise.

It is not necessary however to determine, whether the forbidden Fruit had indeed a Power to sharpen the Faculties of the Mind, Understanding and Memory? 'Twas sufficient for the Trial God designed to make of Adam's Obedience, only to name or call that Fruit, *the Fruit of the Tree of Knowledge*.

There was nothing more just, than that Adam should be satished with the great Advantages he already possess'd; for all the Creatures, whether Animate, or Inanimate, were his; and he could not but be sensible,

that his present Knowledge or Understanding was sufficient, both for himself and them. But Adam was perswaded by Satan to endeavour himself to make himself more like to *Elohim*, i. e. to the Angels and Spirits of Heaven, by the use of the forbidden Fruit. *Thou shalt know*, saith the Tempter, if thou follow my Counsel, *Good and Evil*; the meaning seemeth to be, Thou shalt know whatsoever Good and Evil is in every thing, by the use of this happy Fruit. He that forbids thee this Fruit, has confess'd its Virtue, in the Name he has given to it; why therefore has he forbid it to thee, but because he is *envious*, *jealous* or *morose*? *It shall not surely die* by eating this Fruit; for how should it be more mortal to you, than to the Serpent, and to so many other Beasts and Birds as daily gather it up?

Adam hearkens to these, and such like Reasonings, eats the forbidden Fruit, and thereby becomes obnoxious to the Penalty, even present Death.

But it pleas'd God to defer the threaten'd Punishment or Penalty, he deferred it for upwards of nine hundred Years, which seem to be Lunar Years, that is Months, notwithstanding what Dr. Lightfoot and others have urged, for such kind of Years as are now in use. Their Arguments are partly Mistakes, partly Inadvertences, partly groundless Conjectures.

But tho the threaten'd Punishment was not presently executed on Adam and Eve; yet the Wisdom of God did not think fit to encourage Sin, by wholly passing over this beginning of it. He punish'd Adam, and caution'd his Posterity, by cursing the Earth; that is, by causing it to bring forth Thorns and Thistles, &c. as well as profitable Seeds and Plants: so that Adam and his Descendants must now *Mature* and *Till* the Ground, if they would have a regular Harvest of Seeds and Fruits. Against Eve he pronounced, that whereas Conceiving and Child-bearing are naturally and necessarily both sickly and painful in some degree; yet both these should be more trouble-

troublesome to her, than usual or natural. *I will GREATLY multiply thy Sorrows in thy Conception; and with Sorrow shalt thou bring forth,* saith the Angel who represented God, *Gen. 3. 16.*

The Holy Scriptures go no farther than this, in the account they give of the Sin of Adam, and the Punishment and Consequences thereof, saving that they expressly contradict the Doctrine of Trinitarians, concerning a threefold Death, Temporal, Spiritual and Eternal, which was inflicted (they say) on Adam, and on all his Descendents for his Sin.

Where shall we look for the true Explanation or Meaning of the Penalty or Punishment annex'd to a Law, but in the Sentence which the Judge and Lawgiver himself passes on the Offender? The Law was this, *The day thou eatest thereof. (Of the forbidden Fruit) thou shalt die,* *Gen. 2. 17.* that is, say the Unitarians, *Thou shalt return to Dust;* thy Life and Spirit shall leave thy Body, and be disposed of as shall seem good to thy Maker, who in Judgment always remembers Mercy. Let us now see in the Sentence, whether this was not indeed the whole meaning of these words of the Law, *Thou shalt die?*

*Gen. 3. 19. Dust thou art, and to Dust thou shalt return.* Here is the evident Declaration from the Mouth of the Judge and Lawgiver giving Sentence, what was meant by the day thou eatest thereof, thou shalt DIE. And this Penalty, Punishment and Sentence was at length executed on Adam, tho he had the favour of a long Reprieve, a Reprieve of about Eighty Years.

Our Opposers can show no Context of Holy Scripture, in which their threefold Death (for this Sin) is contained; or in which the Posterity of Adam are said to have his Sin imputed to them, and that they are punish'd for it.

The only Offer they make is, from *Romans*, Chap. 5. the Apostle there (at *v. 19.*) saith, *As by one Man's Disobedience, many are made Sinners; so by the Obedience of one shall many be made Righteous.*

By one Man's Disobedience, say they, that is, by God's Imputation of one Man's Disobedience to them, (even Adam's in Paradise) so many have been made Sinners. How much more dexterously, and agreeably to the Justice and Wisdom of God, *Pelagius* and the Unitarians? By one Man's Disobedience, that is, saith *Pelagius*, not as *Austin* has newly fancied, by God's Imputation, but by our Imitation of one Man's Disobedience, so many have been made Sinners: and on the other hand, by the Obedience of one; that is, by Imitation (not by Imputation) of one Man's Obedience, even the Lord Christ's, many shall be made Righteous.

Trinitarians make the same Blunder at *ver. 18.* As by the Offence of one, Judgment came upon all Men to Condemnation: even so by the Righteousness of one, the free Gift came (or shall come) upon all Men to Justification and Life. Here again they see not, that by the Offence of one Man, and again, by the Righteousness of one Man, are not as much as to say, by the Imputation of one Man's Offence, and of one Man's Righteousness; but by Imitation of one Man's Righteousness, and of another Man's Offence, Justification and Condemnation have come upon all Men. We die for imitating the Disobedience of Adam; and we shall be justified and saved for and by imitating the Righteousness of the Lord Christ.

And thus it is, that *St. Paul* himself explains himself in this very Chapter, *v. 12.* As by one Man Sin entered into the World, and Death by Sin: so also Death hath passed upon all Men; for that (or, because) all have sinned. He saith not, as Trinitarians do, because Adam sinned; but because all have sinned, therefore Death hath passed on all; that is, all of us have deserved the Death we must undergo, or have undergone, by our own Sins.

But they say Infants die, and what Sin have they, unless you allow the Imputation of Adam's Sin to all his Descendents?

But why do they not consider too, that Beasts die; is Adam's Sin Imputed also to them?

hem? They ought therefore to know, that Holy *Paul* in that Context is speaking only of *Adult and Grown Persons*: as for Infants, Beasts, and such like, that have not Sin; because they have not *Understanding* of Good and Evil, of Moral and Immoral; such die, because they have *Mortal Bodies*, liable to Diseases and Accidents. From

which (Accidents and Diseases) to deliver and rescue them, it does not please God to Interpose, by an *Extraordinary and Miraculous Power*. For which sort of Providence towards them, divers *Probable Reasons* might be given: but being not Necessary or Proper to be here inserted, I omit them.

### Of Partial Redemption.

“THE Transgression of *Adam* in Paradise, or his eating the Forbidden Fruit, was in Him *Actual Sin*; in his Descendents ‘tis called *Original Sin*: but the Effects of it, are the same in Both; namely, the before-mentioned three-fold Death, or three Deaths. *Death Temporal*, which is the separation of the Soul from the Body, and all temporal Calamities and Evils. *Death Spiritual*, which is the Corruption of the Faculties, that we are averse to *all Good*, and inclined to *all Evil*. *Death Eternal*, which is the everlasting Suffering of Body and Soul in Hell-fire. These Deaths are the *Consequences and Desert* of *Adam’s Sin*; to himself, as the *Actual Offender*; to us, as his Sin is *Imputed* to us by the *Justice* of God.

“But the *Mercy* of God, and his *Wisdom*, have found out a most Gracious and Glorious *Expedient*, by which to deliver Mankind, though not from *Temporal Death*, yet (in part) from *Spiritual Death*, and (wholly and altogether) from *Death Eternal*.

“But before we speak more particularly of the *Expedient*; ‘tis necessary to caution *Learners*, that they fall not into this Error; that God designed the Benefit of the *Expedient*, for *All Men* and *Women*. For when we say, Mankind, or *all Men* have been Redeemed, from the before-mentioned Deaths; our mean-

ing is, that the *Elect*, (or as that most consider’d and weigh’d 17th Article of the *English Church* speaks) *Those whom God hath chosen out of Mankind*, are (as that Article farther says) brought to everlasting Salvation, as *Vessels of Honour*. These are called, according to God’s purpose, in due Season; his Spirit working in them. And they, through Grace, obey that Calling. These *Elect* are a definite, certain, and unalterable Number, that can neither be increased, nor diminished; as is Expressly, and in words declared, by the *Suffrage* of the *Divines* of *Great Britain*, at the *Synod of Dort*; *Suffrage*, p. 9. It is (saith the same *Suffrage* at p. 43.) for the *Elect* that Christ died; that He might Effectually obtain for them, and Infallibly bestow on them, both Remission of Sins, and Salvation.

“If the Unskilful ask here; How this Doctrine agreeth with those Declarations of Holy Scripture, so often repeated; which seem to say, that Christ died for the Sins of the World, or for *All Men*? The *Divines* (abovesaid) answer at p. 47. Here it is, that the secret Decree of Election sheweth it self: inasmuch as the Price was indeed payed for *All*, yet is not Beneficial to *All*; because *All* have not the Gift of fulfilling the Condition of the Covenant. They mean; *All* have not *Saving Grace* given to them, whereby to Believe, and to Obey the Gospel. They  
“rightly



" rightly add, at p. 55. We no where meet in Scripture any Promise, by which God hath bound himself to impart his Grace to *All* and every One.

" Farthermore, the same excellent *Suffrage* teaches, at p. 27. that 'tis a Supposition without any good ground, that all *Infants* are saved. It saith, that those *Infants* who are saved, are saved by virtue of their Election; which respecteth not the *Age* of Persons, but only looketh upon the common heap of *Fallen Mankind*, out of which it chooseth.

" And concerning such Choosing or Election, it teaches, at p. 34. that *Grace* doth find some whom it Adopteth, out of the *most Wicked*, and at their *last End*; while *Many* who seem *less Guilty*, have no part in this Gift.

" Therefore when *All* are said to be Redeemed; or when 'tis said, Christ died for *All*, or such like Expressions are used; this is to be understood of *All sorts*, or orders of Men and Women. He died for High and Low, for Old Men and Infants, for Youth and Middle-age, for Rich and Poor, for Wise and Unwise; for *all these sorts*, for some particular Persons of *all these*; for such of *all these* sorts as are Elected.

" And those whosoever they be, who extend any farther than this, the Redemption purchased by Christ, are *Arminians*.

" But *Arminianism* is only a Limb of *Socinianism*; as a Map of a Province or Kingdom, is but a Limb of a Quarter-map, or of a Map of the whole World. For *Arminians* have borrowed, all they have, both Doctrine and Argument, from the *Socinians* or *Unitarians*. And for that reason, it must be farther said, that Such as extend the Redemption by Christ, beyond what is above declared, are (so far forth) *Socinianiz'd*, have departed from the Articles of the *English Church*, and from the *Suffrage* of the *British Divines* at *Dort*.

### The Notes.

They tell us, that God so Imputed the single Transgression of *one Man*, to *all Men*, as to make *all Men* thereupon obnoxious to the Three Deaths, Temporal, Spiritual and Eternal: but that soon Repenting him of this Rigour, he took up a *Contrary* Resolution, even to Redeem *all Men*. Well, do they hold of that Mind? For if they do, 'tis no very Hurtful *Tragi-comedy*; because however Unjustly *all Men* were Condemned, yet if they are *all* Pardoned, they have been more *Scared* than *Hurt*. But the Matter (it seems) is otherways; for when God resolves to Redeem *all Men*, the meaning is, he intends to Redeem *Some*; and farther in Electing or Choosing those *Some*, his Election oft-times is from the *most wicked*; and those also, at their *last End*, or when they have sinned as long as they can. In a word, of those Few whom God is pleased to Redeem from that Ruine, which his Imputation of *Adam's Sin* to them brought on them; he chooseth, They say, the *least Worthy* for Objects of the *Highest Mercy*, and exercises the uttermost Unjustice and Cruelty, on those that are Better, or however *not so bad*.

Let us consider these two Notable pieces of *Orthodox Doctrine*.

1. God hath Elected to Salvation, and has Redeemed only *Some* of those *Many*, who were undone by his Imputation of another Man's Transgression to them.

Now though *Unitarians* deny there was any need of a Redeemer, to rescue us from *Adam's Transgression*, or the Punishment thereof; because neither could that Transgression be Imputed to us, nor could we be justly Punish'd for it; yet, on other accounts, we own there was need of a Redeemer. As, to reconcile the World to the one True God, from whom they were departed by an Universal Idolatry; and to reconcile God to the World, for that, and Other Actual Sins, and divers other Reasons.

BUT

But we say also, that whatsoever was *done* or *suffer'd* by Christ the Redeemer or Saviour, was equally *done* for *all* Men and Women, none excepted.

We deny not that Holy Scripture speaketh of *the Elect*; but we say, it means not thereby, some few certain Persons chosen out of the rest of Mankind, to Eternal Life, while all others are doomed to Damnation, or left in an incapacity of Salvation. But *the Elect* are *all* Such as turn to God: all such are by him *Elected*, that is, *chosen* and *designed* for Salvation; and he would have all Men and Women to be of that number; if they are not, it proceeds from their own Negligence or Willfulness, not from Adam, much less from God.

This is most clearly the Doctrine taught in Holy Scripture; even, that the Redemption by Christ, is intended for *ALL*; John 6. 51. *The Bread which I give, saith our Saviour, is my Flesh: which I give for the Life of the WORLD.* The beloved Disciple saith, the Lord Christ was a Propitiation for our Sins; and not for ours only, but for the Sins of the *WHOLE* World, 1 John 2. 2. St. Paul to the Romans saith; *By the righteousness of one (even the Lord Christ) the free Gift is come upon ALL Men, to Justification of Life,* Rom. 5. 18. The Author to the Hebrews saith; *By the Grace of God, Jesus Christ hath tasted death for EVERY Man,* Heb. 2. 9. Or if they want a Text, wherein the very word *Imputed* is found; St. Paul saith, *God by Christ reconciled the WORLD to himself, not Imputing their Transgressions to them;* 2 Cor. 5. 29.

To tell us Here, as our Opposers do, that the *WORLD*, the *WHOLE* World, *ALL* Men, *EVERY* Man, are only *some* Men; and those also a very *Few*: what is it, but to give us a *Flat* denial of Scripture; instead of an *Interpretation* thereof? And I will Here leave it, with the unprejudic'd Considerer; whether these Texts do not sufficiently prove this part of the Damnable Socinian Heresy. But they say farther.

2. In choosing or electing out of the heap

of *fallen* Mankind; God's Election or Choice is sometimes from among *the most wicked*, and those also at their *last end*, or after they have sinned as long as they can.

The next thing that we may expect from some Men, is, that they will write a *Pastoryrick* in Praise of the Devil.

If they had said, that the Election for which they contend, is made by the Devil, or falls upon Persons by chance of the *Diabol*, it had been credible, that Redemption and Salvation is the *chance* of the *most wicked*, and at their *last end*. But to say People are *elect*ed to Salvation, and that by God; and yet that they are *the most wicked*, and at their *last end*, who are elect<sup>d</sup> and saved, is not said without such manifest Impiety, that I will not now stand to dispute against it, but leave it with every sincere Lover of God, to judg betwixt us and our Opposers.

But this one thing I will observe, that when they were loading their Maker with such scandalous Imputations; they should have so contrived their *Calumnies*, as to be self-consistent, and not contradictory to one another, as they are in this Article. For of what *worse* or *worst* Men and Women elect<sup>d</sup> to Salvation do they dream, when themselves have before assured us, that the Imputation of Adam's Sin to us makes *ALL* averse to *all* Good, and inclined to *all* Evil? Of such Persons there is neither *worse* nor *worst*, but all are bad alike: so bad, that Satan himself neither is nor can be worse. If we all have such an Inclination to Evil *only*, and to *every* kind of Evil, as is neither restrained nor corrected, but by an extraordinary and particular Grace of God; it unavoidably follows, that all are bad alike; and that 'tis a Contradiction to say, the *worst* or *the most wicked* are chosen to be Subjects of the Grace of Redemption, and of a Pre-eternal Election.

'Tis no manner of Evasion here to say, that the *Restraining Grace* which God bestows (more or less) on every Person, even on the Reprobate, hath several degrees: and from hence it comes to pass, that  
some



some are not *so bad* as the rest. For seeing 'tis not their own *Choice* or *Act*, but merely the *Momentary* Grace blown into them, that restrains any from any sort of Wickedness; it can no more be said of

such, that one is better, or *less bad* than another, than a *chained* Lion can be said to be tamer, or *less fierce*, than a Lion who is *loose*, and at full liberty.

## Of the Satisfaction.

“ **W**hen the Divine Wisdom and Goodness had determined to redeem *all* Men; that is, some of *all* sorts, and of *every* Order of Men, from the damning Imputation of *Adam's* Transgression to them : to this end, it was necessary that a full Reparation should be first made to the Blessed Trinity for that Transgression of *Adam*; and that a Punishment, *equivalent* to the Punishment or threefold Death, which *Adam* had drawn on himself and on his Posterity, should be undergone by some Person or Persons, in the stead and place of *Adam*, and his Descendants.

“ It is true, there is no such *Vindictive* Justice in God, that He could not by his *Mercy* forgive this Transgression, or any other : but in the case before us, God is to be considered as a *Righteous* Governour, who would not suffer his Law to be despised and violated, without a full *Satisfaction* to his Honour and Justice by the Offenders, or some other on behalf of the Offenders. For this reason it was, that 'twas necessary to find out a Person or Persons, who should undergo the threefold Death for Mankind, or other ways make an *Equivalent* to the Justice of God.

“ The Person undergoing the Punishment, or the Equivalent, must be a *Righteous* Person, else he would need one to satisfy for himself. Nay, he must be a Person of *Infinite* both Merit and Dignity, else he could not merit Heaven for so many; nor could his Sufferings

be accepted instead of so many as were obnoxious, and obliged to undergo the threefold Death.

“ The *Expedient* therefore at length resolved on by the Blessed Trinity, for the Redemption of Mankind, was this, That a *Righteous* Person, of *Infinite* Dignity and Merit, should be substituted to the Punishment deserved by Sinners, in the room, stead and place of Sinners.

“ This was judged more agreeable to the Majesty of God, as Governour of the World, than either to forgive to *Adam* his Transgression, and to his Descendants God's Imputation of it to them ; or than to inflict on him or them any *less* Punishment (as suppose some Temporal Calamity) than the threefold Death. Which thing God might have done, either by his *Mercy*, as a Maker and Father, or by his Authority and Prerogative, as a Sovereign and Governour.

“ 'Tis true, there is a wonderful depth of Mystery, never to be fathom'd by Human Understanding, in this manner of proceeding. And Human Wisdom would (without doubt) have chose, either to forgive the Sin, or to abate somewhat of the Punishment, rather than have substituted in the room of the Wicked and Worthless, a Person *infinitely* Righteous and Worthy, even tho such Person should be supposed to have offered himself to the Punishment. But my Thoughts are not your Thoughts, neither are your Ways my Ways, saith the Lord. Isa. 55: 8.

*The Notes.*

In their Doctrine of *Original Sin*, our Opposers feign, that Almighty God imputes the *one Sin of one Man to all Men*, and concludes them thereupon under the three-fold Death, or *three Deaths*: but in this Doctrine of the *Satisfaction*, they tell us of a *contrary Prodigy*, that he imputes *all the Sins of all Men to one Man*; and what is yet a greater Monster, lays on him alone a Punishment *equivalent to the three Deaths* (Temporal, Spiritual and Eternal) of all Mankind.

We might call this the Trinitarians *Fetch-back*, if it were not, that the Interpretation they give of this Doctrine, is contrary to the Doctrine it self. One would think, if we might judg of their meaning by what they say, that the Doctrine of the *Satisfaction* made a compleat Amends for the Doctrine of *Original Sin*; that is, that the (supposed) Satisfaction by Christ did (as it were) *fetch-back* the Damage and Losses occasioned (they say) by the Sin of *Adam*. But 'tis not so: for tho (they say) the Redeemer was able to suffer, and did actually suffer an *Equivalent* to the three Deaths of all Mankind; yet (say they farther) neither his Merit nor his Sufferings do any good but only to a few, that is, to the Elect.

As to the Unitarians, they most thankfully and devoutly own, profess and publish, that the Lord Christ underwent the greatest of Labours and Sufferings for poor wretched Apostate Mankind. He made himself an Oblation, an *Expiatory-Sacrifice* on the Altar of the Cross for our Sins, to reconcile us to God, and (in some respects) God to us. But we say, that his Labours and Sufferings on our behalf were not (as Trinitarians teach) designed as a Punishment laid on him in our stead, because Punishment is the Evil of Suffering, inflicted for the Evil of doing; and the Lord Christ having done no Sin, as the Holy Scriptures expressly teach, 1 Pet. 2. 22. it necessarily follows, that what he un-

derwent, were purely Labours and Sufferings, not Punishment. And for those Sufferings we say further; it has pleased God by way of Recompence, *highly to exalt him, and give him a Name above every Name*, Phil. 2. 9.

Nor was the Oblation or Sacrifice which the Lord Christ made of himself, on our behalf, an Oblation made (as our Opposers contend) to the Justice of God, or by way of full Reparation to God's Justice; but, as all other Sacrifices formerly were, an Oblation or Application to the Mercy of God.

For this Doctrine of ours, we judg the following Reasons to be such Proofs as must needs be allowed, by every one that considers them freely and impartially.

1. One Man could not possibly be judged an *Equivalent*, for such an immense number of Sinners as were all of them obliged to be as righteous as he; and because they were not so, were liable to Punishment; therefore it was not to the Justice of God, that the Lord Christ offered himself for those Sinners as an *Equivalent*, but to God's Mercy, by way of humble suit.

2. If one Man can be conceived to be an *Equivalent* for all Men; yet if the Sufferings (or as our Opposers speak, the Punishment) he underwent, was not equivalent to the Punishment due to them; then it must not be said, he tendered himself to the Justice of God, but only to his Mercy, on behalf of the Offenders, and instead of their Punishment. The Punishment, as well as the Person suffering, must be equivalent, else Justice will refuse it; but Goodness or Mercy may admit of it. But now, who sees not that the Temporal Sufferings and three days Death of the Lord Christ, were far from being equivalent to the Death Temporal, Spiritual and Eternal, of so much as one Man.

3. Unitarians will never detract from the Dignity of our Saviour's Person; they acknowledge with the Scriptures, that God was with him; nay, God (by his Spirit) was in him. But if they could also add, as Trinitarians do, that the Humanity of Christ was one Person with God; yet seeing only the

the Humanity could suffer or die; and seeing no Union of a Man with God, can exalt *Humanity* to be *Divinity*, or make that to be *Infinite* which of its own nature is *Finite*; therefore the Temporal Sufferings and three days Death of a meer Human Nature, cannot be equivalent to the Death Temporal, Spiritual and Eternal, which is an *Infinite* Punishment, of all Mankind, no nor of one Man.

4. But if it were admitted that *one* Man was so *dignified*, by the Inhabitation of God in him, as to be an Equivalent for all Men; admitting also, that the three days Temporal Death of such a Man, amounts to as much as the Deaths Temporal and Spiritual, and the External Damnation of all Mankind: What will follow hereupon? It will follow, that God is obliged in *Equity*, to release all Mankind from all the three Deaths, Temporal, Spiritual and Eternal; else He hath received an Equivalent on behalf of Mankind, without discharging those for whom He received it; which is contrary to *Equity*, nay, to *Justice*. For in *Equity* an Equivalent ought to discharge the Person, whether he be *Offender* or *Debtor*: but if the Equivalent be not only rendered, but accepted also on behalf of the *Debtor* or *Offender*, the Offender hath Wrong done him, if he is not immediately discharged of his Punishment, and the Debtor of his Debt. But do Trinitarians pretend, or dare they, that God doth discharge Mankind from the three Deaths, on the Oblation and Sacrifice of himself, made by the Lord Christ on their behalf? By no means, they own we are not *at all* discharged from Death Temporal, but in *some part*, from Death Spiritual, and only a *few Persons* from Death Eternal: It follows, that the Sufferings and Death of our Saviour were not indeed an Equivalent to the three Deaths of Mankind.

5. To add now no more. The Unitarian Doctrine is consistent, nay, is the very same with what the Scriptures every-where say;

namely, that Almighty God of his Grace, the *Riches and Abundance* of his Grace and Love, has *pardoned* Offenders for Christ's sake, on the Conditions on their part, of Faith, Repentance and Newness of Life. But the Trinitarian Doctrine, which saith, the Punishment laid on the Lord Christ, was truly equivalent to the Punishment due to all Mankind; doth deprive God our Maker and Father, of the Glory of his *Pardoning Grace and Mercy*. Nay, it saith in effect, that we are not beholden to God our Father on that account. It saith, he hath been harsh, nay, hath been apparently unjust, in that he hath received more than an Equivalent for our discharge from the three Deaths; and yet he hath not *wholly* releas'd any, and but very few are *at all* released.

I will only add; Whereas Trinitarians call the *Sufferings* of the Lord Christ a *Punishment*, and will have that Punishment to be equivalent to the Infinite Punishment due (they say) to Mankind for Sin *Original* and *Actual*; and whereas they call this Doctrine, the *Doctrin* of the SATISFACTION by the Lord Christ; they have mistaken in the Name, as well as in the Thing. 'Tis the Unitarians who, in proper speaking, hold that the Lord Christ made *Satisfaction* to God for Sin, not Trinitarians. We say, that the Sufferings of the Lord Christ not being equivalent in the *exact* Scales of *Justice*, for what all Mankind have deserved, yet God was *satisfied* with them; that is, was *graciously* pleased to accept them, as an intercession on our behalf; and this is the proper Notion of a *Satisfaction*. But Trinitarians, in saying the Sufferings of Christ were equivalent to the Demerit of our Sins, were a full Payment to the Justice of God for them, do not hold a Satisfaction, but a *Reparation*, or *Pleinary Amends*. The more elegant *Latinists* call *Confession*, *Deprecation*, and such like imperfect and partial Reparations and Payments, by the Name of *Satisfactions*.

## Of the Incarnation.

The Notes.

“ Because no other but a Person of Infinite Merit and Dignity could satisfy the Divine Justice for Adam’s Transgression ; therefore the second Person of the Blessed Trinity, called *the Son*, offered himself to undergo the Equivalent to that Punishment, or threefold Death, which belonged to Adam and his Descendents : and this Offer was accepted by the other two Persons of the Trinity. It was agreed that *the Son* should become incarnate in an Human Nature, should be *Whole and All* united to a Finite Man, even the Man Christ Jesus, and be one Person with him. By this means the Man Christ Jesus became of that unspeakable Merit and Dignity, that one drop of his Blood was an Equivalent to the Eternal Punishment of all Mankind in Hell-Fire ; and his Holiness, and the Merit thereof, was infinitely more than enough for himself, it was meritorious of Heaven for never so many Sinners.

“ The Son was so incarnate in a particular Human Nature, as to be personally thereto united in the very Womb of the Virgin Mary : so that Mary (as General Councils of the Orthodox have rightly defined) was not only *Χειροτόκος*, or *Mother of Christ* ; but *Θεοτόκος*, *Mother of God*.

“ This Incarnation of *the Son* in the Man Christ Jesus, begets also such a *Communication of Idioms* (that is, of Properties and Attribures) between the Divinity and the Humanity of the Lord Christ ; that we must say on the one hand, *God was born*, *God suffered*, *God died* ; as we must say also (on the other hand) the Man Christ Jesus is *Eternal*, *Omnipotent*, *Omnipresent*, *Creator* of Heaven and Earth. As all Learned Divines acknowledg, and Cardinal Bellarmine in particular, has largely proved from *Fathers and Councils* of the Orthodox. *Bellar. de Christo*, l. 3. c. 9.

The Doctrine of the Incarnation claims the place of all the Trinitarian Doctrines, even of the Trinity itself, in regard of its Seniority. For while our Opposers were only *Homo-ousians* ; that is, believed and professed only two Eternal and *Consubstantial* Persons, not having yet dreamt that the Holy Spirit is God ; in the days of the first *Nicene Council*, even then they held the Incarnation of the second of those Persons. Neither does this Doctrine come behind any of their Doctrines, either in the Number, or the Rarity and Strangeness of its Wonders and Mysteries : but of these, three are more remarkable than the rest. I will make a short Reflection on each of them.

The first Wonder is, that an Infinite Person is whole and all incarnate in a Finite Nature.

Which amounts to this, That *Infinite* is less than *Finite* ; for else how should Infinite be incarnate, that is, *cast* in the Finite ? But make the greatest Allowances possible, yet the Infinite which is whole and all incarnate in the Finite, can (at most) but be commensurate to the Finite ; that is, but equal to it. Now these are two such Paradoxes, that till our Opposers can separate them from their Doctrine of the Incarnation, they will never persuade that Doctrine to any who make use of their Reason and Consideration.

The second great Mystery or Wonder of this Doctrine is, that the particular Human Nature, in which a Person of the Trinity vouchsafed to be incarnate, became thereby of *Infinite* Dignity and Merit, (for ’twas an Equivalent for an *Infinite* number of Men, and for the *Infinite* Punishment due to them) and yet still remained and continued a meer and bare Human Nature.

Which

Which is to say, a meer Human Nature continuing and abiding a bare and meer Human Nature, is a Divine Nature. For in affirming it hath *Infinite* Dignity and Merit; how much soever they may say in words, 'tis a bare and meer Human Nature; they have in *fact* affirmed 'tis a Divine Nature. For what is *Divine*, but as much as to say, of *Infinite* Dignity, and *Infinite* Excellence or Merit?

The third Wonder is, That by Virtue of the Incarnation of a Divine Person in an Human Nature, the Divine Person (or God) must be said to have been *born* in Time, to have *suffered* and *died*; and on the contrary, the Humanity, or Man Christ Jesus, must be said to have been from all Eternity, to be Omnipotent, Omnipresent, Creator of all things, and whatsoever else is said of God.

But that our Opposers may not complain that they are misrepresented, I must own, this is only the *fore part* of the Prodigy; the other end, or *hinder part*, is of a contrary Nature. For tho' you must say God was born, God suffered, God died; yet (saith their Doctrine farther) you are not really to think God can be born in Time, can suffer,

or can die: and on the other hand, you must say, the Man Christ Jesus was from all Eternity, created the World, is Omnipresent and Omnipotent; but you are not so to think. The reason is, because the Communication of the Properties of the Divinity to the Humanity, and of the Humanity to the Divinity, is not *real*, but only *nominal*, or in words.

Now Unitarians being, but plain Fellows, and having Country Consciences, like not this juggling; that we must say one thing, and must think or mean another. Yet because we ought to yield to hard things for Peace sake: if our Opposers are content that we may do so also in the other Articles; that is, if they are content that we only say as is said in those Articles, and may declare at the same time that we think the contrary; and if Trinitarians will also so do in those Articles, we will comply with them in this third Wonder (or Mystery) of the Incarnation.

And this is the only Composition that can possibly be agreed to in these Controversies, without renouncing our Christianity, our reasonable Faculties and our Senses.

### Of Grace.

"IT is true, the Lord Christ (God and Man in one Person) paid down a more than sufficient Ransom for the Actual Deliverance of a thousand Worlds, from the Imputation of Adam's Sin, and the Consequences of that Imputation, even the three Deaths; yet the Ransom was not accepted for *all*, but only for the Elect; nor yet was it accepted for Deliverance from the *whole* Punishment, but only from *part* of it. For no Man is thereby delivered from such a share of *Spiritual* Death, as to be able to do a good Action, or think a good Thought, without an immediate and particular Assistance or GRACE of God's Spirit, *beginning*, *continuing* and *perfecting* such good Action or

"Thought is him, and by him. As hath been often defined and concluded in the Councils of the Orthodox, in opposition to the Heresy of Pelagius, revived by Unitarians and Arminians.

#### The Notes.

After they have tried their Skill in misrepresenting and deforming the true Idea we ought to have of God, and of his Perfections and Attributes: our Opposers proceed to calumniate Human Nature, the Image of God; and will have it to be the Image of the Devil.

They tell us, we come into the World so depraved in all our Faculties and Powers, that



that we cannot *do* any good Action, no, nor *think* a good Thought, without a particular and extraordinary Grace of God, *beginning, continuing and perfecting* such good Action or Thought is us, and *by* us.

In sober sadness, is this the Character of that Sort of Creature, of whom the Apostle saith, *he is made in the similitude of God* ? James 3. 9. Or is it the very Description of the Devil himself, if at least it be not a Calumny even of him ? Will God own such a Creature as his Similitude, as has a natural Impotence to all that is holy and good, and a violent and perpetual Bias to Evil only, and to every kind of Evil ?

Yes, they say our Likeness to God consists not in a Capacity to Holiness, or ought that good is ; but in the *Dominion we have over some Creatures in this lower World*. But by this account of our Likeness to God, he that is *most of all unlike to God*, is much more the Similitude and Image of God, than Man is ; the Dominion and Power of Satan is incomparably greater and larger than Man's is ; therefore in their Hypothesis he is more the Similitude of God than Man is.

But as absurd as these things are, I will not now insist on them, but content my self to acquaint the Reader with some of the principal Reasons of the Unitarians, why they hold that Man is a free Agent, as capable of doing Good as Evil ; nay, *more capable of the former, because he has more reason for it*, than of the latter ; not the Slave to only one of the Contraries, but at absolute liberty towards both.

1. Our *Blisses and Remissions* for having acted at any time otherways than we ought, are Testimonies and Witnesses of our certain and internal Conscioufness, that we could have done, as Religion and Duty require of us ; that is, could have forborne that Evil, and have done the contrary Good.

2. *Deliberation and Consultation*, what and how we are to act, argue also, not only that we are free, but that we are sensible we are so.

3. We experience that our Piety and Vertue are our own Work, by the Difficulty we feel, and the slow Progress we are able to

make in attaining those Habits, and in subduing the contrary Habits.

4. If Men are good, not by a spontaneous Choice or Power of their own, but only by an extraordinary and immediate Aid : no tolerable reason can be given, why we should not *always* be acted to Good, or why we are but *partially and imperfectly* Good ? Is it credible that God should do his own Work in us, after a *desultory, inconstant and imperfect* manner ?

5. What Piety or Vertue is it ; or how can God love or esteem any Person, whether Him or Her, for that well-doing, or that abstinence from Evil, which was not their own *Choice, Will, or Discretion*, but the Work and Effect solely of God's *Grace*, acting by them, or *in* them ?

6. That every good Thought and Action, is not an Inspiration, or the Gift or Grace of God, is confirmed by this ; that God doth sometimes disallow and forbid some good Intentions and Actions of his Servants. Thus, 'twas a good Thought and Intention in *David*, that he would *build an House for the Lord*, a Temple for God's publick Worship and Service : 'twas so good a Thought and Purpose, that it was rewarded with a Promise from God, that God would *build David's House*, i. e. would establish and confirm his Family on the Throne of *Judah and Israel*. But as good a Thought as that of *David* was, it came solely from *David*, not from God ; for in that very Context, ( 2 Sam. Ch. 7. ) God disallowed and forbad it ; declaring wistful, that He had reserved that Work for *Solomon* the Son of *David*. No one will be so *un-christian*, as to deny, that 'twas a good Thought and Action in *St. Paul*, and his Company, that they attempted to preach the Gospel in *Bitthynia* : but it came from themselves, not from God ; for the Text says, God suffer'd them not so to do, *Acts 16. 7.*

7. If our Case were such, with respect to Good and Evil, as our Opposers pretend ; that is, if all the Good we do, and all the Evil we forbear, is only by a *daily, hourly and momentary Grace*, ( for so they affect to speak ) inspired, infused, or blown into us : The

Words



Words of the Divine Law should be directed to God's Grace in us, not to us. But now this is not only not so, but the Phrase and Expression used in the Law or Commandment plainly supposes, that we can obey by our own proper Powers. Such (in particular) is that remarkable Text, at *Ezek. 18. 31, 32. Make you a new Heart, and a new Spirit; for why will ye die, O House of Israel? I have no pleasure in the Death of him that dieth; wherefore turn your selves, and live ye.*

8. Our Ability to Good as well as Evil, is evinced also by this, that God declares he will punish the neglect of Duty, and every evil Doer, after a most terrible and condign manner. This would be too apparently unjust and tyrannical, if himself hath so made us, that we cannot do that Duty, or forbear that Evil, without a particular and extraordinary Grace and Aid, which is in the Gift and Power of God only, and which he refuseth or omitteth to bestow on us. Our Opposers deny, that we can so much as pray for that Grace or Aid of God, by which to do Good and forbear Evil: for they say, the very *Affectus orandi*, the Inclination or Intent to pray,

is purely the Gift of God. As for the Word and Sacraments, another means for obtaining God's Grace, we shall see hereafter, that our Opposers make the outward Word of no Efficacy, ascribing all to the inward Word, which is not at all in our Power; and in order to any Benefit by the Sacraments so called, they require a great many previous Graces which are only in the Hand of God.

So that after all their Subterfuges, Evasions and Shifts, their Doctrine concerning Grace amounts to this; God will punish Men eternally in Hell-Fire for not doing, and for not forbearing what 'twas not in them to do or forbear, without such an extraordinary Grace of God, as was wholly in him to give, and not at all in them to attain or get.

As to the Texts by them alledged to prove that all is done by the Grace of God, and that we are impotent, and averse also to all Good: They have been often told by the *Societians* and *Remonstrants*, and in the Annotations of the excellent *Grotius*, how those Texts are to be understood. To them therefore I refer, without engaging in so long and tedious a Digression.

### Of the Word and Sacraments:

“ NOW that the *Elect* may obtain the before-mentioned Grace of God, by which to believe aright, and to do that which Good is, the Trinity have appointed the Word and Sacraments.

“ A Sacrament consists of two Parts, an outward visible Sign, and an inward invisible Grace or Energy.

“ The visible Sign of the Sacrament of Baptism is Water; the inward Grace is New Birth, unto Faith and Righteousness. By this Sacrament even Infants are regenerated or born again by the Spirit co-operating; that is to say, Faith, Obedience, and other saving Graces are conferred in this Sacrament on (*Elect*) Infants.

“ In the Sacrament of the Supper, the out-

ward Sign is Bread and Wine; the inward Energy, or Grace accompanying it, is, first Remission of Sins; next, the refreshing and strengthening our Souls in Faith and other Graces. These things are amply and often taught us by the English Church, both in the publick Catechism, and in the Offices or Forms of administering Baptism and the Lord's Supper.

“ The Word is another appointed means of Grace; but no one is to think that 'tis by Arguments used by a Preacher, or by Rewards or Punishments held forth in the Word, whether written or preach'd; or such-like external and human means, that our Minds are savingly convinced, or our Wills and Affections rightly disposed. No,

“ no,

“ no, the inward and ineffable Word which  
 “ God himself speaks to the Heart, and  
 “ which towards the *Elect* accompanies the  
 “ Word preach’d or read, when and as oft as  
 “ God pleases; this is that only Word  
 “ which begets Faith, worketh Obedience,  
 “ and (in one word) that whole Renovation  
 “ or Change, which denominateth a Man or  
 “ Woman, the Child or Servant of God.

“ And thus much is plainly and undeniably  
 “ intimated in the Collects, and other  
 “ Prayers and Offices of our *English Service-Book*,  
 “ and is the known Doctrine of all  
 “ the Orthodox, of all indeed but *Socinians*,  
 “ and such as are (more or less) *Socinianiz’d*.

“ The *English Service-Book* and the Articles  
 “ are so clearly for these Doctrines,  
 “ that it hath occasioned this Declaration of  
 “ what may be meant when Men subscribe  
 “ to the Articles, Homilies and Service-  
 “ Book, to be favourably received, even  
 “ this, that Men subscribe (not to the Truth,  
 “ but) to the use of the Service-Book; and  
 “ again, they subscribe to the Articles, as to  
 “ *Articles of Peace and Communion*, (which they  
 “ will not publickly impugn in the station  
 “ of *Preachers*) not as to *Articles of Faith*, or  
 “ of absolute and undoubted Verity. This  
 “ is the sense in which (perhaps) most Men  
 “ now subscribe to the Homilies, Articles and  
 “ Service-Book, and which (upon occasion)  
 “ they declare to be the meaning of their  
 “ Subscription. But all such are reformed,  
 “ according to the Model, not of our first  
 “ Reformers, but of *Socinus*, *Arminius* and  
 “ *Episcopius*, whatsoever the Station may be  
 “ that they hold in the Church.

#### The Notes.

The Sum of this Doctrine is; tho we are  
 so made by God, as to be by Nature impo-  
 tent to all Good, and disposed to all Evil;  
 yet to cure the *Elect* (tho not wholly, yet in  
 part) of this corrupt and depraved Condi-  
 tion of our Minds and Souls, God has ap-  
 pointed the Word and Sacraments. Which  
 are a sort of means, that work not by any

natural Energy of their own, nor by any Har-  
 mony, Suitableness or Agreeableness to our  
 Powers, Faculties or Natures; but by a  
*Theurgical, Telusick and Mystical Operation*.  
 Which is to say, they work on our Minds  
 as *Spells, Charms and Incantations* (and such  
 like) obtain their (pretended) Effects;  
 namely, by a *Præternatural Power*, extraordi-  
 narily given to them by God, or by those  
 Spirits that preside over such Affairs.

Let a Man in black sprinkle you with some  
 of the Church’s Water, or give you a bit of  
 Bread, or a sup of Wine, over which he has  
 pronounced the Wonder-working Words,  
 prescribed in Mother-Church’s Ritual; tho by  
 Nature you are as bad as the Devil, you shall  
 presently be inclined to as much Good, as  
 will save you from Hell, and qualify you  
 for Heaven. And this no less certainly,  
 if you are one of the *Elect*, for else the  
 Churches *Incantation* produces only a Mo-  
 mentary Effect, and a false Appearance of  
 Good: no less certainly, I say, than by tying  
 the *Norman Knot*, you may gain the Love of  
 the Person you desire, or by other Devices  
 recorded in the learned Books (so Fools es-  
 teem them) of *Magick*, you may cause Ha-  
 tred, raise Winds, and do a thousand other  
 Feats, which have no more natural or real  
 Agreement with those Causes that are said  
 to produce them, than Faith and Obedience  
 have with a bit of Bread, or with a sprink-  
 ling of Water. Therefore when St. *Austin*  
 defined a Sacrament to be the outward visible  
 Sign of an inward invisible Grace or Energy: the  
 good Father should have considered, that this  
 is the Definition of a Charm, not of a Gospel-  
 Sacrament. For a Charm is a bare outward  
 visible Sign, that has no natural or real Agree-  
 ment with the Effect; and if the Effect  
 prove for the good of the Person concerned,  
 it may be called the inward invisible Grace of  
 such Sign or Charm; as when the Effect is  
 to beget Love, or such like. But if the Effect  
 of the Charm be hurtful, as to kill, or such  
 like, then it must be called the Energy, not  
 the Grace of the Charm; as that damning  
 Quality or Power which our Opposers im-  
 pute

pute to the Sacrament of *the Supper*, when not received aright, cannot be called the *Grace* of that Sacrament, but only the *Energy*. So that let them turn themselves which way soever they can, they have turned the Gospel-Sacraments (as I said before) into Charms and Spells.

Now on the contrary, Unitarians think of the Sacraments *reverently*, not *extravagantly* or *superstitiously*.

They like not indeed the word *Sacraments*, because 'tis no Scripture-word; and because the *Criticks* have noted, that 'tis a very improper Term or Name, to denote the *Ceremonies* of Baptism, and of commemorating the Passion and Death of our Saviour. But they will not quarrel about words, if the Things signified be agreeable to Reason or Holy Scripture.

We think that Baptism was a Ceremony or Rite appointed by our Saviour, for divers most weighty Reasons; whereof this was the chief, to initiate or enter *Jews* and *Heathens* into the Christian Church. It was a very proper and significant Rite and Ceremony: for the washing and cleansing the Body in Water, doth very aptly signify that *Repentance*, and those Purposes of *Holiness* and *Purity*, which such as enter themselves into the Christian Church, or are born in that Church, should profess and practise. He that comes to be baptized, that is, to be *washed in Water*, doth thereby profess, he will in like manner *purge* his Mind and Conscience, and his whole Conversation from Impurity and Wickednesses of all sorts, by delivering himself up to the Institution and Guidance of that Gospel, which was given by the *Father* (or God) as its Author, was brought by the *Son* (our Lord Christ) as the Messenger, and confirmed by the Holy Spirit (or the Power and Inspiration of God) by abundance of Signs, Miracles and Wonders.

Therefore according to the *Unitarians*, 'tis not this Sacrament that worketh ought in us, much less *renews*, *regenerates* and *changes* our Natures; but the Person who receives this Sacrament, is to resolve and purpose Renova-

tion, Regeneration or Newness of Life. This Doctrine we learn from *St. Peter*, 1 *Pet.* 3. 21. *The like Figure whereunto, even Baptism, doth also now save us; not the putting away the Filth of the Flesh, (i. e. not the meer Ceremony of Baptism, that is, of dipping and washing in Water) but the Answer of a good Conscience towards God.* That is, if as our Bodies are baptized, or *washed* in Water, so also we purify our Consciences of all Disobedience towards God.

From this Explication of Baptism some have drawn these two Corollaries or Consequences.

1. That Baptism should be administered by dipping in Water; for by that, cleansing of the Body is effected, at least is intended and signified: but sprinkling doth neither cleanse, nor signify cleansing the Body, and so is very improper to signify the *Answer of a good Conscience*, that is, the cleansing the Heart and Conscience from Evil.

2. That no Person is capable of this Rite, but such as can profess and intend, the thing signified by Baptism, even a clean Conscience, and a new Life.

As to the Lord's-Supper, every one knows the mighty Wonders ascribed by our Opposers to this Sacrament. *Papists* say, the Substances of Bread and Wine are changed into the Substance of Christ's Body. *Lutherans* say, they are *consubstantiated* with his Body. The Church of *England* goes beyond the *Papists*; for she saith (in the *Catechism*) that the Body and Blood of Christ are *VERILY* and *INDEED* taken and received by the Faithful (not by others) in the Lord's-Supper. This implieth such a Real and Universal Presence of our Lord's Body in the Sacrament, as far exceeds the *Papists* Transubstantiation; for that limits the Presence to only the Substance of Christ's Body, and excludes the *Accidents*; but this takes in both.

The *Unitarian* Doctrine concerning this Sacrament, is plain and simple. We say, our Saviour has told us the meaning of this Sacrament in those words, *Luke* 22. 19. *This do in remembrance of me.* And *St. Paul*,

1 Cor. 11. 26. *As oft as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death.* That is, you commemorate and represent the shedding the Lord's Blood, and the breaking his Body for Mankind.

But for the miraculous Effects and Consequences ascribed to the right partaking of this Sacrament, Unitarians can find them nowhere, but in the Books and Sermons of the *superstitious Admirers* (I might have said *Idolaters*) of *External Things*. 'Tis true, the Apostle blameth the *Corinthians* for receiving unworthily. But the *Unworthiness* was their *Drunkenness* in the very *Act* of communicating, that is, of commemorating the Death of our Saviour; and 'tis of this and the like Disorders in the *Act* of communicating, that he there bids them to *examine themselves*, before they presume to take the Memorials of their Lord's Death.

As for those words of our Saviour at *John 6. 53.* *Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you,* and divers such-like Expressions in that Chapter, especially toward the latter end of it: 'tis certain, and agreed by the most Learned Interpreters, (*Papists and Protestants*, as well as *Socinians*) that our Saviour is not there speaking of the Sacrament of the *Supper*, which (when he made those Discourses) was not yet instituted, but of *believing* in him, and *imitating* his Example. *Hi. Grotius* hath very judiciously and learnedly, and very amply also proved this to be the meaning of that Context; and I believe hath satisfied as many as have carefully read and considered that part of his Annotations. Wherefore I refer to him, and the English Reader to the Paraphrase of the late Learned and Pious Dr. *Clagett*.

Our Opposers delight in *marvelous* Doctrines; therefore, as they pretend, that Faith and Newness of Life are effected by God in us, by Means so unfutable to the Qualities produced, and to the Nature of our Souls, as *Water, Bread and Wine*: so they assure us farther, that the *written Word* and *Word preach'd* have no Efficacy toward

begetting those Effects; but 'tis (say they) the *inward Word*, which (*sometimes, to some, and in some measure*) accompanying the *Word written or preach'd*, first convinces, and then *reclaims* Sinners.

For my part, I would gladly know what kind of thing an *inward Word* is; I had thought all *Words* had been *outward Words*, and that otherways they could not have been called *Words*. But be that as it will, Unitarians are well satisfied that the *outward Word* (as our Opposers are pleased to *Nickname* the Holy Scriptures, and the *Word preach'd*) is sufficient and effectual (by the *Reasons* it suggesteth, and the *Rewards and Penalties* it proposeth) to convince and reform our *Reasonable* Natures, and that otherways they were not *Reasonable* (but *Brutish*) *Naturis*. This is not ours, but the Doctrine of Holy Scripture, and that in as express and clear Terms as can be devised. First, as to the Efficacy of the *written Word*, *2 Tim. 3. 15.* *Thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation.* Then for the *Word taught*, after St. Paul had said, *Rom. 10. 14.* *How shall they believe on him, of whom they have not heard? and how shall they hear without a Preacher?* He makes this Conclusion at *ver. 17.* *So then Faith cometh by Hearing.*

And is it not indeed a very strange Paradox of these Gentlemen, that the Wisdom of God should make use of a *Means* that produceth (they say) *no Effect*? If the outward Word produceth no Effect in him that hears or reads, we might as well have been bid to *tell twenty*, in order to the getting Faith, and subduing our Lusts, as to hear and meditate of God's Word. And if that be indeed the case, 'tis very surprizing, that God should expostulate after such an angry manner with lazy and negligent Pastors, and should so heartily rouse up others, as 'tis undeniable he doth. *Isa. 56. 10.* *They are dumb Dogs, that cannot bark, sleeping, lying down, loving to slumber.* *Isa. 58. 1.* *Cry aloud, spare not, lift up thy Voice like a Trumpet; shew my People their Transgressions, and the House of Israel their Sins.* *1 Cor. 9. 16.* *Necessity is laid upon me; and*



unto me if I preach not the Gospel. What needed any thing of all this, if the outward Word is nothing; and 'tis only the inward

Word ( which is not in the least tied to the other ) that only can and does produce the desired Effect?

### About interpreting Holy Scripture.

IF it be asked, how it comes to pass that we differ so widely from the Hereticks about the Doctrines specified in the foregoing Paragraphs, while both we and they pretend Holy Scripture to be our Rule, and the sole Judge of Controversies and Questions about Religion? The Answer is at hand, even this, That Hereticks being Men of some Wit and Learning, and withal carnal, are hereupon puffed up, are too proud to submit themselves to God's Revelation, but only as bowed and subdued to their Reason. But 'tis all Mens Duty in a Clash between Revelation and Reason, whether *real* or only *seeming*, to submit Reason to Revelation, and not subject Divine Revelation to Human Reason. 'Tis unpardonable Boldness in any, to dislike the *express* words, or *evident* sense of Holy Scripture, because our Reason cannot fathom the depths of that Divine Book. If I would believe the Doctrine there set down, were it not for the Contradiction made to it by Human Reason; I am not a Christian otherways than in Name, if I do not receive such Doctrine with an implicit Faith, without seeking to elude, or to correct it by Reason.

And it is upon this Hinge that all our Controversies with these Hereticks do turn, whether we are to follow the *express* words and *obvious* natural sense of Holy Scripture; or, whether we are to interpret Scripture by Reason, so as to fly to a *Figurative* Sense, or even to a *Catachrestical* (i. e. somewhat *harsh*) Construction or Interpretation, rather than admit any Doctrine that is contrary to Reason?

#### The Notes.

Unitarians think that a *real* Clash between Revelation and Reason is an *absurd Supposition*; but if we must put that impossible case, we think 'tis clear, that Human Reason must needs be subjected to Divine Revelation. But where the Clash is only seeming, that is, where there are ways of reconciling them, as by so interpreting the Revelation, as to make it agree with Reason: we think 'tis as absurd to oppose (as Trinitarians do) these two Lights to one another; we think in that case we ought to use the Expedient of *Interpretation*. If the Interpretation must be made either by a *Figurative* Sense, or by somewhat *Catachrestical* (harsh) Construction, yet 'tis always better to strain Words than Things; and there are particular Reasons why we ought so to do, in interpreting Holy Scripture, and all Interpreters (of all Persuasions) do it with Approbation of All. Yet this is a thing on which I will not here insist, tho' it deserveth great Consideration; because this is not, as Trinitarians pretend, our Case or Quarrel with them; or the *Hinge on which these Controversies turn*. For we utterly deny, that the *express* Words, or the *obvious* natural Sense of Holy Scripture, are on the Trinitarian side: we never fly (in these Controversies) to a *Catachrestical*, or harsh sense; no, nor have at any time need of a *Figurative* Sense, as hath been sufficiently shown in the brief History of the Unitarians. Trinitarians indeed are forced to those Expedients. I do not call them *Shifts*, because 'tis plain, they must be sometimes allowed not only in interpreting Holy Scripture, but in all other Writers and Writings. But seeing them-

themselves are forced to use very often those ways of interpreting; especially in interpreting the Gospel of *St. John*, and the most

part of *St. Paul's* Epistles, they have no right to object such kind of interpreting to Unitarians, if indeed we had occasion for it.

## The CONCLUSION.

**T**Hese things have not been said, God is Witness, to *challenge*, much less to *affront* other Sects and Denominations of Christians, and least of all the Church of *England*. From which Church the Unitarians have not separated, as other Dissenters, for small and inconsiderable Causes, have done.

We place not Religion in *worshipping God by our selves*, or after a particular Form or Manner, but in a *right Faith*, and a *just and charitable Conversation*: We approve of known Forms of praising, and praying to God; as also in administering Baptism, the Lord's-Supper, Marriage, and the other Religious Offices; we like well of the Discipline of the Church by Bishops and *Parochial* Ministers; we have an Esteem for the eminent Learning, and exemplary Piety of the *Conforming* Clergy. For these Reasons we communicate with that Church as far as we can, and contribute *our Interest* to favour her against all others who would take the Chair.

We would not therefore be understood to be *Enemies* to the Church, or as seeking to undermine her. Our whole Pretence is this, to reform our FAITH by the Rule of *Holy Scripture*, in *consistence with evident REASON*. And the design of this Pretence or Endeavour of ours, next to approving our own Souls

to God our Judge, is, to vindicate the common Christianity from the Insults of Atheists, or other profane Persons; to take from *such* all *just* Exception against the most holy and wise Body of Laws, that the World ever had or can have, even the *Christian Religion*. By making it appear to be a most rational and consistent System, as well in the *Credenda*, the Things to be believed, as in the *Agenda*, or Things to be done. We think this to be such a Design as ought not to be enterrained with those *jealousies*, and aspersed with those *Calumnies* and *Clamours*, that are every day raised against us, both by the Pulpit and Press.

We hope that the Reasons of our Dissent from the Church in these Doctrines, being once known, and well considered, and the Honesty of our Design in publishing them apparent; our Fellow-Christians will less regret our Difference with them about these Questions, and will at length acknowledge, that however we are mistaken, yet we are *well-meaning* Brethren.

Thou Father, who governeest in the Kingdoms of the Children of Men, continue to us All, the Means of *rightly* knowing Thee, and of living up to the Precepts of the Gospel; that we may All at length receive of thee, the *Inheritance incorruptible, undefiled, that fades not away, reserved in Heaven* for us.

## F I N I S.



